

313 dwellings, stand with the gabled side facing the village square and look just like them except that they are firm and durable.

[534] Storage houses are to be found only in the villages of wealthier chiefs.

344 The houses for strangers (esá'bad) are built following exactly the same pattern and ground plan as the ordinary dwelling, but they are very hastily constructed: the walls are usually only plaited palm leaves; the door extends to the ground with no threshold; and the sleeping benches are those of the simple kind (kū'dū III), often made only of umbrella tree trunks split lengthwise down the middle and placed on top of two casters of the same wood. They are constructed especially on the occasion of the festival for departed souls when greater numbers of strangers are expected; at the conclusion of the festive period they are pulled down.

342 In the forests or on very isolated plantations, refuge huts are frequently built. These are often no more than mere protective roofs (myō e ngī III = gorilla home), while others resemble the simplest temporary meeting houses, that is, huts in which the gabled sides are open and the long walls are either absent or consist only of a few tree trunks (angō h e ngī = gorilla crown, that is, the strip which juts out like a comb on the top of the gorilla's skull). /79/

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344 Special houses are built next to or behind the dwellings or just outside the village for persons with contagious diseases (frambesia, leprosy) (see Fig. 16). Because they are designed for only one person, they are usually smaller than the dwellings; they have the same shape but are carelessly constructed and soon deteriorate because nobody takes the trouble to repair them.

343 Here and there I found stables; in the next section I shall come back to these. /Fig. 42 appears here in the original text. /

342 Finally, it should be mentioned that in some villages especially those close to the coast, there are houses on piles.

171 These are copied from the European settlements and are almost completely useless for the natives since their construction requires greater care and trouble than that of ordinary houses. Consequently, the houses on piles built by the Pangwe are veritable caricatures of human dwellings.

757 Whether these medicines really are effective will have to be
 278 investigated by doctors. The Pangwe themselves, at any rate,
 164 assert that they can cure leprosy in its early stages, and I was
 shown cases with healed areas that had left lighter spots from which
 all symptoms of inflammation had disappeared. Frequent repetition
 of the treatment is presupposed. Leprosy is one of the most
 terrible and common diseases of the southern Pangwe region. At
 a Sso festival in Akonangi, for example, I counted seven lepers
 among approximately 30 men present. With the primitive living
 conditions and the carelessness of the Negroes, the disease is all
 too readily communicated. It is true that prophylactic methods
 [744] are used; indeed, lepers are even segregated, but only in the
 advanced stages of the disease and then very incompletely since,
 for example, they are admitted to all the dance festivals. The
 [837] women even seek out lepers by preference for extramarital sexual
 intercourse. In the north leprosy does not occur so severely; according
 to the statement of one Jaunde, this is because they use
 medicines as soon as the illness appears.

757 The explanation of the effect of the medicine, if one is given
 at all, is always a mystical one, although it should by no means
 be concluded from this that the plants concerned would not be worth
 scientific investigation. In the case of leprosy, for instance, the
 blackish color or the blackening property of the plants is usually
 declared to be the cause of their effectiveness. The skin is supposed
 to become black, and therefore the medicine is usually made
 at night when everything is black: hence, the choice of oñā e
 [824] ndēk (*Microglossa afzelii*) and of oñā (*Xylopia aethiopica*), from
 a jāh, "to roast, to blacken"; hence, efifūl (*Diospyros*), from
fīdi, "coal," because the tree is black as coal; hence, oyīna ekōn
 (black plantains), from a yīn, "to become black"; hence, oñā e
 (*Phaulopsis*) from nīn, "black." /174/

Elephantiasis of the scrotum (oñā, mbāh).

Elephantiasis of the scrotum is not too frequent among the
 Pangwe, but it is greatly feared by them, probably only because